

Vidura Nīti

(Mahābhārata-Udyogaparva)

tvameva mātā ca pitā tvameva
tvameva bandhuśca sakhā tvameva,
tvameva vidyā draviṇaṁ tvameva
tvameva sarvaṁ mama devadeva.

॥ Shri Hari ॥

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Vidura Nīti

CHAPTER ONE

वैशम्पायन उवाच

द्वाःस्थं प्राह महाप्राज्ञो धृतराष्ट्रो महीपतिः ।

विदुरं द्रष्टुमिच्छामि तमिहानय मा चिरम् ॥ १ ॥

Continuing the narrative, Vaiśampāyana said, “As Sañjaya departed, the wise king, Dhṛtarāṣṭra motioned to his doorman to come closer and said, “I desire to see Vidura. Please send for him post haste.” (1)

प्रहितो धृतराष्ट्रेण दूतः क्षत्तारमब्रवीत् ।

ईश्वरस्त्वां महाराजो महाप्राज्ञ दिदृक्षति ॥ २ ॥

The messenger sent by Dhṛtarāṣṭra called on Vidura and said, “Wise master, Maharaj Dhṛtarāṣṭra has requested a meeting with you.” (2)

एवमुक्तस्तु विदुरः प्राप्य राजनिवेशनम् ।

अब्रवीद् धृतराष्ट्राय द्वाःस्थ मां प्रतिवेदय ॥ ३ ॥

Obeying the summons, Vidura travelled to the king’s palace and asked the doorman to inform the king of his arrival. (3)

द्वाःस्थ उवाच

विदुरोऽयमनुप्राप्तो राजेन्द्र तव शासनात् ।

द्रष्टुमिच्छति ते पादौ किं करोतु प्रशाधि माम् ॥ ४ ॥

The doorman approached the king and said, “Maharaj! As desired by you, Vidura has arrived. He requests an audience. What are orders for me, Should I send him in?” (4)

धृतराष्ट्र उवाच

प्रवेशय महाप्राज्ञं विदुरं दीर्घदर्शिनम् ।
अहं हि विदुरस्यास्य नाकल्पो जातु दर्शने ॥ ५ ॥

Dhṛtarāṣṭra replied, "Please lead the wise and far-sighted Vidura into the palace. There is no hindrance ever in meeting him." (5)

द्वाःस्थ उवाच

प्रविशान्तःपुरं क्षत्तर्महाराजस्य धीमतः ।
नहि ते दर्शनेऽकल्पो जातु राजाब्रवीद्धि माम् ॥ ६ ॥

The doorman approached Vidura and asked him to proceed to the private chambers of the sagacious king. He told the visitor how the king had observed that there was never any hindrance for him to meet Vidura." (6)

वैशम्पायन उवाच

ततः प्रविश्य विदुरो धृतराष्ट्रनिवेशनम् ।
अब्रवीत् प्राञ्जलिर्वाक्यं चिन्तयानं नराधिपम् ॥ ७ ॥

Vidura entered the King's chambers with hands folded and addressed the worried sovereign thus: (7)

विदुरोऽहं महाप्राज्ञं सम्प्राप्तस्तव शासनात् ।
यदि किञ्चन कर्तव्यमयमस्मि प्रशाधि माम् ॥ ८ ॥

"As summoned by you, I have arrived, O wise King. I await your command." (8)

धृतराष्ट्र उवाच

सञ्जयो विदुर प्राज्ञो गर्हयित्वा च मां गतः ।
अजातशत्रोः श्वो वाक्यं सभामध्ये स वक्ष्यति ॥ ९ ॥

Dhṛtarāṣṭra replied, "Vidura, Sañjaya was here a short time ago. He left after censoring me. Tomorrow, he will

report to the Court the response from the prince, Ajātaśatru Yudhiṣṭhira. (9)

तस्याद्य कुरुवीरस्य न विज्ञातं वचो मया ।

तन्मे दहति गात्राणि तदकार्षीत् प्रजागरम् ॥ १० ॥

“Today, I could not comprehend what the *Kuruvīra* Yudhiṣṭhira has conveyed. This inability [to know his intentions] has made me restless. I can hardly sleep. (10)

जाग्रतो दह्यमानस्य श्रेयो यदनुपश्यसि ।

तद् ब्रूहि त्वं हि नस्तात धर्मार्थकुशलो ह्यसि ॥ ११ ॥

“Brother, please be frank and speak what works, in your wise opinion, to my welfare who is unable to sleep and is restless with apprehensions. Among us, you alone are learned in the understanding of *Dharma* and *Artha*. (11)

यतः प्राप्तः सञ्जयः पाण्डवेभ्यो

न मे यथावन्मनसः प्रशान्तिः ।

सर्वेन्द्रियाण्यप्रकृतिं गतानि

किं वक्ष्यतीत्येव मेऽद्य प्रचिन्ता ॥ १२ ॥

“I have been at unease since Sañjaya returned after meeting the *Pāṇḍavas*. I feel distraught in my mind and body. I am apprehensive of what he might convey tomorrow in the Court.” (12)

विदुर उवाच

अभियुक्तं बलवता दुर्बलं हीनसाधनम् ।

हृत्स्वं कामिनं चोरमाविशन्ति प्रजागराः ॥ १३ ॥

After careful consideration, Vidura responded: “Rājan! They alone stay sleepless who antagonize a mightier person, or the weak, helpless and destitute who have lost whatever little they had. The lechers as well as the thieves too stay awake at night. (13)

कच्चिदेतैर्महादोषैर्न स्पृष्टोऽसि नराधिप ।
कच्चिच्च परवित्तेषु गृध्यन् परितप्यसे ॥ १४ ॥

“Narendra! I hope that you are not afflicted with any of the aforementioned serious maladies. I trust that you are not impatiently coveting wealth that belongs to others. (14)

धृतराष्ट्र उवाच

श्रोतुमिच्छामि ते धर्म्यं परं नैःश्रेयसं वचः ।
अस्मिन् राजर्षिवंशे हि त्वमेकः प्राज्ञसम्मतः ॥ १५ ॥

Dhṛtarāṣṭra replied, “I desire to hear your righteous words and your sound and beneficial advice. In our royal family, you alone are respected even by the learned.” (15)

विदुर उवाच

(राजा लक्षणसम्पन्नस्त्रैलोक्यस्याधिपो भवेत् ।
प्रेष्यस्ते प्रेषितश्चैव धृतराष्ट्र युधिष्ठिरः ॥ १६ ॥

Vidura continued: “The king, Yudhiṣṭhira possesses all the attributes to be a king of the universe. He always respected your wishes. You, however, exiled him. (16)

विपरीतरश्च त्वं भागधेये न सम्मतः ।
अर्चिषां प्रक्षयाच्चैव धर्मात्मा धर्मकोविदः ॥ १७ ॥

“You are a pious person, conscious of your duty. However, being blind [to his qualities], you did not recognize his merit. You turned hostile and declined to hand over a part of the kingdom to him. (17)

आनृशंस्यादनुक्रोशाद् धर्मात् सत्यात् पराक्रमात् ।
गुरुत्वात् त्वयि सम्प्रेक्ष्य बहून् क्लेशांस्तितिक्षते ॥ १८ ॥

“Yudhiṣṭhira respects you as an elder, a superior. In temperament, besides being chivalrous, he is gentle, kind, righteous and truthful. On account of this he has suffered one misfortune after another in silence. (18)

दुर्योधने सौबले च कर्णे दुःशासने तथा ।
एतेष्वैश्वर्यमाधाय कथं त्वं भूतिमिच्छसि ॥ १९ ॥

“You have entrusted the kingdom to incompetent persons like Duryodhana, Śakuni, Karṇa and Duḥśāsana. How then, do you expect to enhance your glory as a ruler? (19)

आत्मज्ञानं समारम्भस्तितिक्षा धर्मनित्यता ।
यमर्थान्नापकर्षन्ति स वै पण्डित उच्यते ॥ २० ॥

“He alone is entitled to be named a *Paṇḍita* who knows his worth, is industrious, has the capacity to suffer and who does not deviate from his duty under any circumstances. (20)

निषेवते प्रशस्तानि निन्दितानि न सेवते ।
अनास्तिकः श्रद्धधान एतत् पण्डितलक्षणम् ॥ २१ ॥

“A *Paṇḍita* always acts admirably and shuns evil activity. He believes in God and worships with devotion. (21)

क्रोधो हर्षश्च दर्पश्च ह्रीः स्तम्भो मान्यमानिता ।
यमर्थान्नापकर्षन्ति स वै पण्डित उच्यते ॥ २२ ॥

“A *Paṇḍita* is not diverted from the path of his duty, his *Dharma*, by the emotions of anger, joy, pride, shame, obstinacy and a false sense of superiority. (22)

यस्य कृत्यं न जानन्ति मन्त्रं वा मन्त्रितं परे ।
कृतमेवास्य जानन्ति स वै पण्डित उच्यते ॥ २३ ॥

“We call him a *Paṇḍita* whose activities are not known to others when that is considered or advised but only when that succeeds.” (23)

यस्य कृत्यं न विघ्नन्ति शीतमुष्णं भयं रतिः ।
समृद्धिरसमृद्धिर्वा स वै पण्डित उच्यते ॥ २४ ॥

“A *Paṇḍita*’s actions are not interrupted by summer or winter, by heat or cold, neither by fear of consequences

nor by lust. He is not swayed from his path either by riches or poverty. (24)

यस्य संसारिणी प्रज्ञा धर्मार्थावनुवर्तते ।
कामादर्थं वृणीते यः स वै पण्डित उच्यते ॥ २५ ॥

“He alone is entitled to be called a *Paṇḍita* whose worldly wisdom partakes of the twin qualities of *Dharma* and *Artha*, and one who forsaking the path of sensual indulgence takes the road of living like an upright human being. (25)

यथाशक्ति चिकीर्षन्ति यथाशक्ति च कुर्वते ।
न किञ्चिदवमन्यन्ते नराः पण्डितबुद्धयः ॥ २६ ॥

“The learned men, deep in their wisdom, know their limitations. They aspire to achieve what is possible within their power and work for the same. For them no effort, however small, is below their dignity. (26)

क्षिप्रं विजानाति चिरं शृणोति
विज्ञाय चार्थं भजते न कामात् ।
नासम्पृष्टो व्युपयुङ्क्ते परार्थे
तत् प्रज्ञानं प्रथमं पण्डितस्य ॥ २७ ॥

“The foremost attribute of a *Paṇḍita* is that he listens attentively, grasps the essence of a subject in no time, and acts firmly in his discretion and not out of emotion. He never utters an irrelevant word or tender an opinion about others unless so requested. (27)

नाप्राप्यमभिवाञ्छन्ति नष्टं नेच्छन्ति शोचितुम् ।
आपत्सु च न मुह्यन्ति नराः पण्डितबुद्धयः ॥ २८ ॥

“The wise do not aspire for the unattainable. They do not grieve for what is lost. Misfortune does not rattle them. (28)

निश्चित्य यः प्रक्रमते नान्तर्वसति कर्मणः ।

अबन्ध्यकालो वश्यात्मा स वै पण्डित उच्यते ॥ २९ ॥

“We call him a *Paṇḍita* who makes up his mind before taking up a project. Thereafter, he works relentlessly, and does not stop mid-way. All through this he exercises total control over his mind. (29)

आर्यकर्मणि रज्यन्ते भूतिकर्माणि कुर्वते ।

हितं च नाभ्यसूयन्ति पण्डिता भरतर्षभ ॥ ३० ॥

“O descendent of Bharata! The learned occupy themselves with the most desirable of objectives. They act in pursuit of progress and enrichment [of others]. They do not find a fault with those engaged in good deeds. (30)

न हृष्यत्यात्मसम्माने नावमानेन तप्यते ।

गाङ्गो हृद इवाक्षोभ्यो यः स पण्डित उच्यते ॥ ३१ ॥

“He alone deserves to be called a *Paṇḍita* who does not feel over-elated when praised. Condemnation does not depress him. His mind is like a large whirlpool in the Ganges, always ebullient. (31)

तत्त्वज्ञः सर्वभूतानां योगज्ञः सर्वकर्मणाम् ।

उपायज्ञो मनुष्याणां नरः पण्डित उच्यते ॥ ३२ ॥

“A *Paṇḍita* is aware of the reality of life. He is dexterous in all activity. He can unravel any knot among human beings. (32)

प्रवृत्तवाक्चित्रकथ ऊहवान् प्रतिभानवान् ।

आशु ग्रन्थस्य वक्ता च यः स पण्डित उच्यते ॥ ३३ ॥

“We know him as a *Paṇḍita* who is fluent in speech, whose choice of words is unique, who argues well, and is intellectually brilliant. A *Paṇḍita* can elucidate the essence of a literary work with felicity. (33)

श्रुतं प्रज्ञानुगं यस्य प्रज्ञा चैव श्रुतानुगा ।

असम्भिन्नार्यमर्यादः पण्डिताख्यां लभेत सः ॥ ३४ ॥

“He alone is entitled to be called a *Paṇḍita* whose learning is guided by intellect and whose intellect is moulded by his education. He never transgresses the limits of decency. (34)

अश्रुतश्च समुन्नद्धो दरिद्रश्च महामनाः ।
अर्थाश्चाकर्मणा प्रेप्सुर्मूढ इत्युच्यते बुधैः ॥ ३५ ॥

“The *Paṇḍitas* call a man a fool who although illiterate thinks too much of himself and who though a pauper dreams rich. Such a fool desires to grow rich without effort. (35)

स्वमर्थं यः परित्यज्य परार्थमनुतिष्ठति ।
मिथ्या चरति मित्रार्थे यश्च मूढः स उच्यते ॥ ३६ ॥

“This fool deserts his duty and looks after the interest of others. His conduct towards his friends is deceitful. (36)

अकामान् कामयति यः कामयानान् परित्यजेत् ।
बलवन्तं च यो द्वेष्टि तमाहुर्मूढचेतसम् ॥ ३७ ॥

“He is called an idiot who befriends undesirable persons and who shuns those whose company he ought to seek. For no rhyme or reason he courts enmity of the powerful. (37)

अमित्रं कुरुते मित्रं मित्रं द्वेष्टि हिनस्ति च ।
कर्म चारभते दुष्टं तमाहुर्मूढचेतसम् ॥ ३८ ॥

“Unjustifiably, he makes enemies of friends while trying to befriend his enemies. He harms his friends for no reason. He is such a fool that he invariably sets out on the wrong path. (38)

संसारयति कृत्यानि सर्वत्र विचिकित्सते ।
चिरं करोति क्षिप्रार्थे स मूढो भरतर्षभ ॥ ३९ ॥

“O descendent of Bharata! He is stupid who unnecessarily expands the scope of his activity, who doubts everyone’s intentions and who delays what can be completed in a short while. (39)

श्राद्धं पितृभ्यो न ददाति दैवतानि न चार्चति ।

सुहृन्मित्रं न लभते तमाहुर्मूढचेतसम् ॥ ४० ॥

“He is deficient in intellect who does not perform *Śrāddha* for his ancestors and who does not worship the *Devatās*. He is unable to make sincere friends. (40)

अनाहूतः प्रविशति अपृष्टो बहु भाषते ।

अविश्वस्ते विश्वसिति मूढचेता नराधमः ॥ ४१ ॥

“He enters a house or Court uninvited and speaks much when not even asked to do so. Such a lowly fool trusts the most untrustworthy persons. (41)

परं क्षिपति दोषेण वर्तमानः स्वयं तथा ।

यश्च क्रुध्यत्यनीशानः स च मूढतमो नरः ॥ ४२ ॥

“He is truly an idiot who while being himself at fault, accuses others of being so. He flies into unnecessary rage although he can do nothing about the situation. (42)

आत्मनो बलमज्ञाय धर्मार्थपरिवर्जितम् ।

अलभ्यमिच्छन्नैष्कर्म्यान्मूढबुद्धिरिहोच्यते ॥ ४३ ॥

“He is called a dunce who without understanding his limitations, without putting any effort, violating the principles of *Dharma* and *Artha*, desires to possess the unattainable. (43)

अशिष्यं शास्ति यो राजन् यश्च शून्यमुपासते* ।

कदर्यं भजते यश्च तमाहुर्मूढचेतसम् ॥ ४४ ॥

“He who tenders advice to the undeserving, who worship the non-existent or *Śūnya*, the one who seeks favours with a miser, is the foolish one. (44)

अर्थं महान्तमासाद्य विद्यामैश्वर्यमेव वा ।

विचरत्यसमुन्द्धो यः स पण्डित उच्यते ॥ ४५ ॥

* There should be understand the word ‘upāsate’ instead ‘Upāste’.

“We call him a *Paṇḍita* who does not take airs even after achieving wealth, prosperity, status and education. (45)

एकः सम्पन्नमश्नाति वस्ते वासश्च शोभनम् ।
योऽसंविभज्य भृत्येभ्यः को नृशंसतरस्ततः ॥ ४६ ॥

“Who can be crueler than the one who enjoys a sumptuous meal and puts on fancy clothes without sharing the same with those who deserve his care and who depend on him? (46)

एकः पापानि कुरुते फलं भुङ्क्ते महाजनः ।
भोक्तारो विप्रमुच्यन्ते कर्ता दोषेण लिप्यते ॥ ४७ ॥

“One person earns riches by committing evil deeds. Several others enjoy them. While the latter do not face any consequences, the former pays for his misdeeds. (47)

एकं हन्यान् वा हन्यादिषुर्मुक्तो धनुष्मता ।
बुद्धिर्बुद्धिमतोत्सृष्टा हन्याद् राष्ट्रं सराजकम् ॥ ४८ ॥

“A warrior’s arrow might or might not kill anyone. However, a wise man’s counsel may destroy a king as well the whole kingdom. (48)

एकया द्वे विनिश्चित्य त्रींश्चतुर्भिर्वशे कुरु ।
पञ्च जित्वा विदित्वा षट् सप्त हित्वा सुखी भव ॥ ४९ ॥

“Be happy by doing thus—decide between the two (duty and other) with the help of one (intellect); subjugate the three (friend, foe and neutral) with the help of four (*Sāma*, *Dāma*, *Daṇḍa* and *Bheda*) win over five (sense organs); know the six virtues of a king (*Sandhi*, *Vigraha*, *Yāna*, *Āsana*, *Dvaidhībhāva* and *Samāśrayarūpa*) and give up seven faults (womanising, gambling, hunting, taking liquor, using foul language, inflicting cruel punishment and earning wealth through unfair means). (49)

एकं विषरसो हन्ति शस्त्रेणैकश्च वध्यते ।
सराष्ट्रं सप्रजं हन्ति राजानं मन्त्रविप्लवः ॥ ५० ॥

“Poison kills the one who is administered the same. A weapon kills the one who is attacked with it. However, a violation of policy and statesmanship destroys the king as well as his subjects. (50)

एकः स्वादु न भुंजीत एकश्चार्थान्न चिन्तयेत् ।
एको न गच्छेदध्वानं नैकः सुप्तेषु जागृयात् ॥ ५१ ॥

“Do not partake a feast all by yourself. Do not take decisions unilaterally. Do not walk alone on a solitary path. Do not keep awake when others are asleep in a large group. (51)

एकमेवाद्वितीयं तद् यद् राजन्नावबुध्यसे ।
सत्यं स्वर्गस्य सोपानं पारावारस्य नौरिव ॥ ५२ ॥

“Rājan! There is no alternative to a boat when crossing the sea. Likewise, truth alone is the stairways to heaven. However, you have failed to appreciate this reality. (52)

एकः क्षमावतां दोषो द्वितीयो नोपपद्यते ।
यदेनं क्षमया युक्तमशक्तं मन्यते जनः ॥ ५३ ॥

“The persons of a forgiving nature have only one shortcoming and no other. It is a pity that a person of forgiving temperament is considered to be a weakling. (53)

सोऽस्य दोषो न मन्तव्यः क्षमा हि परमं बलम् ।
क्षमा गुणो ह्यशक्तानां शक्तानां भूषणं क्षमा ॥ ५४ ॥

“A forgiving temperament is not a sign of weakness. Forgiveness is a sign of strength. It is a virtue of the weak and an ornament of the strong. (54)

क्षमा वशीकृतिलोके क्षमया किं न साध्यते ।
शान्तिखड्गः करे यस्य किं करिष्यति दुर्जनः ॥ ५५ ॥

“In this world, forgiveness can conquer everyone. It is a charm. Every obstacle can be overcome with patience and forbearance. No evil person can harm the one who carries peace as his weapon. (55)

अतृणे पतितो बह्निः स्वयमेवोपशाम्यति ।

अक्षमावान् परं दोषैरात्मानं चैव योजयेत् ॥ ५६ ॥

“A conflagration dies on its own when there is no dry grass to burn. A person lacking in the virtue of forgiveness makes himself and other associated persons equally guilty. (56)

एको धर्मः परं श्रेयः क्षमैका शान्तिरुत्तमा ।

विद्वैका परमा तृप्तिरहिंसैका सुखावहा ॥ ५७ ॥

“*Dharma* alone is the highest virtue. Forgiveness alone is the panacea for peace. Learning is the most satisfying attainment. *Ahimsā* is the greatest source of happiness. (57)

द्वाविमौ ग्रसते भूमिः सर्पो विलशयानिव ।

राजानं चाविरोद्भारं ब्राह्मणं चाप्रवासिनम् ॥ ५८ ॥

“Serpents swallow the creatures like frogs hiding in their burrows. Likewise, this earth eats up the kings who do not take on an enemy or the Brahmins who do not travel away from their homes (in search of knowledge or spreading their acquired knowledge). (58)

द्वे कर्मणी नरः कुर्वन्स्मिल्लोके विरोचते ।

अब्रुवन् परुषं किञ्चिदसतोऽनर्चयंस्तथा ॥ ५९ ॥

“A person who is always polite and who does not honour and befriend evil persons, deserves special consideration in this world. (59)

द्वाविमौ पुरुषव्याघ्र परप्रत्ययकारिणौ ।

स्त्रियः कामितकामिन्यो लोकः पूजितपूजकः ॥ ६० ॥

“Women who fall for another’s man and men who [without applying their mind to a person’s virtues] respect him only because some others hold him in high regard, show a lack of judgment and discretion. (60)

द्वाविमौ कण्टकौ तीक्ष्णौ शरीरपरिशोषिणौ ।

यश्चाधनः कामयते यश्च कुप्यत्यनीश्वरः ॥ ६१ ॥

“A destitute who craves for rich possessions and a weakling who gets angry for no reason, both are like sharp thorns that can pierce a body and make it lose vitality. (61)

द्वावेव न विराजेते विपरीतेन कर्मणा ।

गृहस्थश्च निरारम्भः कार्यवांश्चैव भिक्षुकः ॥ ६२ ॥

“A *Grhastha* who shuns his duties and never gets going and a *Samnyāsī* busy without business, neither of them deserve respect and recognition due to wrong attitude. (62)

द्वाविमौ पुरुषौ राजन् स्वर्गस्योपरि तिष्ठतः ।

प्रभुश्च क्षमया युक्तो दरिद्रश्च प्रदानवान् ॥ ६३ ॥

“Rājan! The person who though powerful is forgiving and the one who is benevolent although himself not a man of means, ascend to heaven. (63)

न्यायागतस्य द्रव्यस्य बोद्धव्यौ द्वावतिक्रमौ ।

अपात्रे प्रतिपत्तिश्च पात्रे चाप्रतिपादनम् ॥ ६४ ॥

“The wealth earned through fair means can be mishandled in two ways: give it to the undeserving and deny the deserving. (64)

द्वावम्भसि निवेष्टव्यौ गले बध्वा दृढां शिलाम् ।

धनवन्तमदातारं दरिद्रं चातपस्विनम् ॥ ६५ ॥

“The affluent who do not give charity and the poor who cannot patiently bear their circumstances, deserve to be drowned in water with a heavy stone tied to their neck. (65)

द्वाविमौ पुरुषव्याघ्र सूर्यमण्डलभेदिनौ ।
परिव्राड्योगयुक्तश्च रणे चाभिमुखो हतः ॥ ६६ ॥

“A *Samnyāsī* who lives according the yogic tenets and a warrior who lays down his life on the battlefield, both ascend to the heavens beyond. (66)

त्रयो न्याया मनुष्याणां श्रूयन्ते भरतर्षभ ।
कनीयान्मध्यमः श्रेष्ठ इति वेदविदो विदुः ॥ ६७ ॥

“O mighty king, the most superior among the progeny of Bharata, the learned know that to achieve success one can adopt means that can be sublime, mediocre or low. (67)

त्रिविधाः पुरुषा राजन्नुत्तमाधममध्यमाः ।
नियोजयेद् यथावत् तांस्त्रिविधेष्वेव कर्मसु ॥ ६८ ॥

“Likewise, the human beings too can be subdivided into three categories: The most capable, the mediocre and the good for nothing. They ought to be assigned duties according to their capabilities. (68)

त्रय एवाधना राजन् भार्या दासस्तथा सुतः ।
यत्ते समधिगच्छन्ति यस्य ते तस्य तद्धनम् ॥ ६९ ॥

“Rājan! The wife, the son and the servant are not owners of wealth. Even their earnings belong to the person whom they serve. (69)

हरणं च परस्वानां परदाराभिमर्शनम् ।
सुहृदश्च परित्यागस्त्रयो दोषाः क्षयावहाः ॥ ७० ॥

“However, depriving another of his wealth, sleeping with another’s woman and deserting a close friend surely lead to destruction of the guilty. (70)

त्रिविधं नरकस्येदं द्वारं नाशनमात्मनः ।
कामः क्रोधस्तथा लोभस्तस्मादेतत्त्रयं त्यजेत् ॥ ७१ ॥

“Give up lust, anger and greed. These three evils destroy the soul and are a gateway to hell. (71)

वरप्रदानं राज्यं च पुत्रजन्म च भारत ।
शत्रोश्च मोक्षणं कृच्छ्रात् त्रीणि चैकं च तत्समम् ॥ ७२ ॥

“O Bhārata! To beget a son, to be granted a boon and the conquest of another country taken together are as good as getting rid of an enemy. (72)

भक्तं च भजमानं च तवास्मीति च वादिनम् ।
त्रीनेतांश्छरणं प्राप्तान् विषमेऽपि न संत्यजेत् ॥ ७३ ॥

“You must not let down three types of supplicants even in danger, be it a devotee, or a servant or the one who says that he belongs to you alone, if they seek your protection. (73)

चत्वारि राज्ञा तु महाबलेन
वर्ज्यान्याहुः पण्डितस्तानि विद्यात् ।
अल्पप्रज्ञैः सह मन्त्रं न कुर्या-
न् दीर्घसूत्रै रभसैश्चारणैश्च ॥ ७४ ॥

“A powerful king must eschew confidential consultation with four types of persons: Dimwits; those who procrastinate; others who act in haste (unthinking) and sycophants. The learned should identify such persons. (74)

चत्वारि ते तात गृहे वसन्तु
श्रियाभिजुष्टस्य गृहस्थधर्मे ।
वृद्धो ज्ञातिरवसन्नः कुलीनः
सखा दरिद्रो भगिनी चानपत्या ॥ ७५ ॥

“Respected brother! You are wealthy. You are living the life of a *Gr̥hastha*. Four types of persons ought always to live in your household: your elders; someone from an esteemed family but fallen on evil days; a friend in penury and a childless sister. [A *Gr̥hastha* ought to give shelter to such persons.] (75)

चत्वार्याह महाराज साद्यस्कानि बृहस्पतिः ।
पृच्छते त्रिदशेन्द्राय तानीमानि निबोध मे ॥ ७६ ॥

“Maharaj! At Indra’s instance, Bṛhaspati advised him about the four virtues that yield instantaneous results. These are as follows— (76)

देवतानां च संकल्पमनुभावं च धीमताम् ।
विनयं कृतविद्यानां विनाशं पापकर्मणाम् ॥ ७७ ॥

1. The determination of the Devatās, 2. the influence of the wise, 3. the humility of the learned, 4. the destruction of the sinners. (77)

चत्वारि कर्माण्यभयंकराणि
भयं प्रयच्छन्त्ययथाकृतानि ।
मानाग्निहोत्रमुत मानमौनं
मानेनाधीतमुत मानयज्ञः ॥ ७८ ॥

“Four activities dispel fear. However, if not executed properly, the same generate fear. These are—1. Offering oblations to fire in full faith, 2. Observing silence as an act of faith, 3. Studious effort at self-education and 4. Performing *Yajña* with full ritual. (78)

पञ्चाग्नयो मनुष्येण परिचर्याः प्रयत्नतः ।
पिता माताग्निरात्मा च गुरुश्च भरतर्षभ ॥ ७९ ॥

“O Bharataśreṣṭha! A man must diligently serve the following five pre-eminent entities: 1. The mother, 2. The father, 3. *Agni*, 4. The Soul and 5. The *Guru*. (79)

पञ्चैव पूजयँल्लोके यशः प्राप्नोति केवलम् ।
देवान् पितृन् मनुष्यांश्च भिक्षूनतिथिपञ्चमान् ॥ ८० ॥

“A person who worships the *Devatās*, the ancestors, other human beings, the *Saṁnyāsīs* and the guests surely gets name and fame. (80)

पञ्च त्वानुगमिष्यन्ति यत्र यत्र गमिष्यसि ।
मित्राण्यमित्रा मध्यस्था उपजीव्योपजीविनः ॥ ८१ ॥

“Rājan! The following five will ever pursue you wherever you go: the friends; the enemies; the indifferent lot [or

those who take a middle path]; those who seek protection and the ones who offer the same. (81)

पञ्चेन्द्रियस्य मर्त्यस्यच्छिद्रं चेदेकमिन्द्रियम्।

ततोऽस्य स्रवति प्रज्ञा दृतेः पात्रादिवोदकम् ॥ ८२ ॥

“Out of our five senses of perception, even if one goes astray, our discretion flows out like water out of a leaking pot. (82)

षड् दोषाः पुरुषेणेह हातव्या भूतिमिच्छता।

निद्रा तन्द्रा भयं क्रोध आलस्यं दीर्घसूत्रता ॥ ८३ ॥

“A man who aspires to wealth or craves to rise high must give up the following six undesirable traits—
1. Excessive sleep, 2. Lassitude, 3. Fear, 4. Anger, 5. Laziness and 6. Procrastination. (83)

षडिमान् पुरुषो जह्याद् भिन्नां नावमिवाणवे।

अप्रवक्तारमाचार्यमनधीयानमृत्विजम् ॥ ८४ ॥

अरक्षितारं राजानं भार्या चाप्रियवादिनीम्।

ग्रामकामं च गोपालं वनकामं च नापितम् ॥ ८५ ॥

“Shun the following six persons as a sailor avoids a boat with a hole: a *Guru* who is unable to communicate; a *Hotrī* who cannot recite the *Mantras*; a king unable to protect his subjects; a woman who talks bitter; a cowherd who does not want to step out of his habitation to graze his flock and a barber who desires to live in a forest. (84-85)

षडेव तु गुणाः पुंसा न हातव्याः कदाचन।

सत्यं दानमनालस्यमनसूया क्षमा धृतिः ॥ ८६ ॥

“A man should never eschew the following six virtues: Truth, charity, promptness, freedom from malice and spitefulness; forgiveness and forbearance. (86)

अर्थागमो नित्यमरोगिता च

प्रिया च भार्या प्रियवादिनी च।

वश्यश्च पुत्रोऽर्थकरी च विद्या

षड् जीवलोकस्य सुखानि राजन् ॥ ८७ ॥

“In this world the following six happenings are a source of joy: Steady income, sound health, a loving and soft-spoken wife; an obedient son and knowledge that can help in earning wealth. (87)

षण्णामात्मनि नित्यानामैश्वर्यं योऽधिगच्छति ।

न स पापैः कुतोऽनर्थैर्युज्यते विजितेन्द्रियः ॥ ८८ ॥

“One who has conquered his senses and who has controlled the following six weaknesses of the mind—lust, anger, greed, attachment, arrogance and jealousy does not involve in sin. Obviously, he is unaffected by the damage caused by them. (88)

षडिमे षट्सु जीवन्ति सप्तमो नोपलभ्यते ।

चौराः प्रमत्ते जीवन्ति व्याधितेषु चिकित्सकाः ॥ ८९ ॥

प्रमदाः कामयानेषु यजमानेषु याजकाः ।

राजा विवदमानेषु नित्यं मूर्खेषु पण्डिताः ॥ ९० ॥

“Different people earn their livelihood from different sources. They can be categorized in the following six ways only while a seventh one is unknown. A thief steals from a careless person. A *Vaidya* is dependent for his living on the sick. Women of loose character earn their living from lusting visitors. A *Purohita* depends on *Yajamānas*. A king lives on the income from litigants. An educated person survives on the ignorance of others. (89-90)

षडिमानि विनश्यन्ति मुहूर्तमनवेक्षणात् ।

गावः सेवा कृषिभार्या विद्या वृषलसंगतिः ॥ ९१ ॥

“The following six are decimated if not steadily looked after: Cows, services, agriculture, women, education and an association with the lowly. (91)

षडेते ह्यवमन्यन्ते नित्यं पूर्वोपकारिणम् ।
 आचार्यं शिक्षिताः शिष्याः कृतदाराश्च मातरम् ॥ ९२ ॥
 नारीं विगतकामास्तु कृतार्थाश्च प्रयोजकम् ।
 नावं निस्तीर्णकान्तारा आतुराश्च चिकित्सकम् ॥ ९३ ॥

“Certain time-servers ignore their benefactors once their purpose has been served. A pupil, once his education is over, is indifferent to his teacher. Married sons overlook the happiness of their parents. A man turns his head away from a mistress once his lust has been satisfied. Helpers are ignored once a job has been accomplished. After crossing the ferocious currents of a river, the traveller gives up the boat. An ailing person once cured has no use for his doctor. (92-93)

आरोग्यमानृण्यमविप्रवासः
 सद्भिर्मनुष्यैः सह सम्प्रयोगः ।
 स्वप्रत्यया वृत्तिरभीतवासः
 षड् जीवलोकस्य सुखानि राजन् ॥ ९४ ॥

“Rājan! There are six situations in which one is happy—
 1. Freedom from sickness, 2. Freedom from debt, 3. Not living away from one's home, 4. Company of noble persons, 5. Living on one's own earnings and 6. Leading a fearless life. (94)

ईर्ष्यां घृणी न सन्तुष्टः क्रोधनो नित्यशंकितः ।
 परभाग्योपजीवी च षडेते नित्यदुःखिताः ॥ ९५ ॥

“On the contrary, the following are always unhappy: A jealous person, a hateful person, one who is never contented, an angry person; a person who always suspects others and a person ever dependent on others. (95)

सप्त दोषाः सदा राज्ञा हातव्या व्यसनोदयाः ।
 प्रायशो यैर्विनश्यन्ति कृतमूला अपीश्वराः ॥ ९६ ॥

स्त्रियोऽक्षा मृगया पानं वाक्पारुष्यं च पञ्चमम् ।

महच्च दण्डपारुष्यमर्थदूषणमेव च ॥ ९७ ॥

“A king must give up the following undesirable habits: Womanizing, gambling, indulgence in liquor, use of harsh words, awarding highly stringent punishment and misuse of treasury. These shortcomings destroy even a mighty king. (96-97)

अष्टौ पूर्वनिमित्तानि नरस्य विनशिष्यतः ।

ब्राह्मणान् प्रथमं द्वेष्टि ब्राह्मणैश्च विरुध्यते ॥ ९८ ॥

ब्राह्मणस्वानि चादत्ते ब्राह्मणांश्च जिघांसति ।

रमते निन्दया चैषां प्रशंसां नाभिनन्दति ॥ ९९ ॥

नैनान् स्मरति कृत्येषु याचितश्चाभ्यसूयति ।

एतान् दोषान्नरः प्राज्ञो बुध्येद् बुद्ध्वा विसर्जयेत् ॥ १०० ॥

“A man on a destructive path exhibits the following eight tendencies: He is jealous of the Brahmins; he courts their enmity; he usurps their wealth and desires to kill them. He relishes condemning the Brahmins and cannot stand their praise. He does not invite them to the *Yajñas* and finds fault if they ask for any gifts or charity. A wise man ought to give up these evil habits because these would never do any good to him. (98—100)

अष्टाविमानि हर्षस्य नवनीतानि भारत ।

वर्तमानानि दृश्यन्ते तान्येव स्वसुखान्यपि ॥ १०१ ॥

समागमश्च सखिभिर्महांश्चैव धनागमः ।

पुत्रेण च परिष्वंगः सन्निपातश्च मैथुने ॥ १०२ ॥

समये च प्रियालापः स्वयूथ्येषु समुन्नतिः ।

अभिप्रेतस्य लाभश्च पूजा च जनसंसदि ॥ १०३ ॥

“O Bhārata! Look for these eight happenings which indicate that people are happy. The same are in themselves a source of joy in this world—1. Social gatherings and

interaction of friends, 2. Increase in wealth, 3. Affection between sons and fathers, 4. Fondness of the couples for sex, 5. Use of appropriate, pleasant and timely words in conversation, 6. Rise in status amongst equals, 7. Acquisition of desired goals and social approval and 8. Appreciation in congregations. (101—103)

अष्टौ गुणाः पुरुषं दीपयन्ति
 प्रज्ञा च कौल्यं च दमः श्रुतं च।
 पराक्रमश्चाबहुभाषिता च
 दानं यथाशक्ति कृतज्ञता च॥ १०४॥

“The following eight qualities add to the lustre of a man—1. Wisdom, 2. Civilized behaviour, 3. Self-control, 4. Knowledge of *Śāstra*, 5. Chivalry, 6. Being a man of few words, 7. Being charitable according to one’s means and 8. Gratitude.” (104)

नवद्वारमिदं वेश्म त्रिस्थूणं पञ्चसाक्षिकम्।
 क्षेत्रज्ञाधिष्ठितं विद्वान् यो वेद स परः कविः॥ १०५॥

“The wise man who knows about this abode of the soul, that is, the human body with nine doors, three pillars and five witnesses (sense organs), is truly learned.” (105)

दश धर्मं न जानन्ति धृतराष्ट्र निबोध तान्।
 मत्तः प्रमत्त उन्मत्तः श्रान्तः क्रुद्धो बुभुक्षितः॥ १०६॥
 त्वरमाणश्च लुब्धश्च भीतः कामी च ते दश।
 तस्मादेतेषु सर्वेषु न प्रसज्जेत पण्डितः॥ १०७॥

O Dhṛtarāṣṭra! The ten types of men who do not know anything about *Dharma* are: An intoxicated man; a careless person; an insane person; a person who is fatigued; an angry man; a hungry person; a man in haste; greedy; frightened and lecherous. A learned man should not befriend such persons. (106-107)

अत्रैवोदाहरन्तीममितिहासं पुरातनम् ।
पुत्रार्थमसुरेन्द्रेण गीतं चैव सुधन्वना ॥ १०८ ॥

It is ancient lore. "Listen carefully what the *Asura* king Prahlāda accompanied with Sudhanvā advised his son during a discourse. (108)

यः काममन्यू प्रजहाति राजा
पात्रे प्रतिष्ठापयते धनं च ।
विशेषविच्छ्रुतवान् क्षिप्रकारी
तं सर्वलोकः कुरुते प्रमाणम् ॥ १०९ ॥

"A king who eschews lust, gives up anger, distributes wealth to the deserving, who is learned in scriptures, is knowledgeable, and performs his duty expeditiously, sets an example for others to emulate. (109)

जानाति विश्वासयितुं मनुष्यान्
विज्ञातदोषेषु दधाति दण्डम् ।
जानाति मात्रां च तथा क्षमां च
तं तादृशं श्रीर्जुषते समग्रा ॥ ११० ॥

"Riches flow into the coffers of a king who instils faith in his subjects, the one who awards punishment only to those whose guilt has been established, who is aware of the limits of the maximum and the minimum sentence, and the one who understands when to pardon and when not. (110)

सुदुर्बलं नावजानाति कञ्चिद्
युक्तो रिपुं सेवते बुद्धिपूर्वम् ।
न विग्रहं रोचयते बलस्थैः
काले च यो विक्रमते स धीरः ॥ १११ ॥

"It is a courageous and resolute ruler who does not insult the weak, who treats even an enemy carefully but intelligently, who avoids a conflict with the powerful, and who fights chivalrously when the occasion so arises. (111)

प्राप्यापदं न व्यथते कदाचि-

दुद्योगमन्विच्छति

चाप्रमत्तः ।

दुःखं च काले सहते महात्मा

धुरन्धरस्तस्य

जिताः

सपत्नाः ॥ ११२ ॥

“He is a pre-eminent, shrewd and noble soul who does not succumb even when faced with a misfortune, systematically, carefully and promptly he makes an effort to overcome the adversity. He suffers in silence but defeats his enemies in the long run. (112)

अनर्थकं विप्रवासं गृहेभ्यः

पापैः सन्धिं परदाराभिमर्शम् ।

दम्भं स्तैन्यं पैशुनं मद्यपानं

न सेवते यश्च सुखी सदैव ॥ ११३ ॥

“A person is always happy if he avoids unnecessary travel, companionship of men of easy virtue, if he does not covet another man's wife, shuns the evils of falsehood, arrogance, and hypocrisy, does not steal, back-bite or consume liquor. (113)

न संरम्भेणारभते त्रिवर्ग-

माकारितः शंसति तत्त्वमेव ।

न मित्रार्थे रोचयते विवादं

नापूजितः कुप्यति चाप्यमूढः ॥ ११४ ॥

न योऽभ्यसूयत्यनुकम्पते च

न दुर्बलः प्रातिभाव्यं करोति ।

नात्याह किञ्चित्क्षमते विवादं

सर्वत्र तादृग् लभते प्रशंसाम् ॥ ११५ ॥

“A person possessed of the following attributes earns approbation amongst all—1. He does not initiate an effort in *Dharma*, *Artha* or *Kāma* in anger or in haste, 2. If asked, he utters only the truth, 3. He does not pick up a quarrel

even on behalf of a friend, 4. He does not flare up nor does he give up his discretion when not accorded due respect, 5. He never finds faults with others, 6. He is kind to others, 7. In a moment of weakness he does not stand security for another; and 8. He is not boastful nor intolerant. (114-115)

यो नोद्धतं कुरुते जातु वेषं
न पौरुषेणापि विकथ्यतेऽन्यान्।
न मूर्च्छितः कटुकान्याह किञ्चित्
प्रियं सदा तं कुरुते जनो हि ॥ ११६ ॥

“A person who does not try to look formidable all the time, who does not all along brag to others about his chivalry and mite, one who even though highly upset and angry, does not utter unpleasant words, endears himself to everyone. (116)

न वैरमुद्दीपयति प्रशान्तं
न दर्पमारोहति नास्तमेति।
न दुर्गतोऽस्मीति करोत्यकार्यं
तमार्यशीलं परमाहुरार्याः ॥ ११७ ॥

“The noble [the Ārya] consider a person of good conduct to be superior if he does not fan the extinguished embers of enmity, does neither act arrogant nor mean, and does not act foul and behave undesirably under the pretext that he is in grave danger. (117)

न स्वे सुखे वै कुरुते प्रहर्षं
नान्यस्य दुःखे भवति प्रहृष्टः।
दत्त्वा न पश्चात्कुरुतेऽनुतापं
स कथ्यते सत्पुरुषार्यशीलः ॥ ११८ ॥

“Amongst persons of noble conduct he is considered superior to others who is not all the time celebrating his good fortune, who does not rejoice over the others’

misfortune, and who never feels sorry over what he has given away in charity. (118)

देशाचारान् समयाज्जातिधर्मान्
बुभूषते यः स परावरजः ।
स यत्र तत्राभिगतः सदैव
महाजनस्याधिपत्यं करोति ॥ ११९ ॥

“A person who makes an effort to learn about the habits, social conduct and *Dharma* of his countrymen, soon learns to distinguish between the desirable and the undesirable. Such a person, wherever he goes, is able to establish his hold over the masses. (119)

दम्भं मोहं मत्सरं पापकृत्यं
राजद्विष्टं पैशुनं पूगवैरम् ।
मत्तोन्मत्तैर्दुर्जनैश्चापि वादं
यः प्रज्ञावान् वर्जयेत् स प्रधानः ॥ १२० ॥

“That wise man alone is superior to others who gives up arrogance, attachment, evil deeds, envy, treachery, back-biting, enmity with the other social groups and contentious arguments with the persons who have lost their mind or with persons of evil intent. (120)

दानं होमं दैवतं मङ्गलानि
प्रायश्चित्तान् विविधाँल्लोकवादान् ।
एतानि यः कुरुते नैत्यकानि
तस्योत्थानं देवता राधयन्ति ॥ १२१ ॥

“The *Devatās* pray for the prosperity of the person who gives charity, performs *Havana*, worships gods, performs auspicious deeds, repents for his mistakes or omissions, and daily attends to the most desirable activities. (121)

समैर्विवाहं कुरुते न हीनैः
समैः सख्यं व्यवहारं कथां च ।

गुणैर्विशिष्टांश्च पुरो दधाति

विपश्चितस्तस्य नयाः सुनीताः ॥ १२२ ॥

“A learned man’s conduct is praiseworthy if he marries, makes friends, interacts socially and engages in conversation among equals. He shuns those who are not worthy of his association. He always behaves respectfully in the presence of the persons who are superior to him in learning and virtue. (122)

मितं भुङ्क्ते संविभज्याश्रितेभ्यो

मितं स्वपित्यमितं कर्म कृत्वा।

ददात्यमित्रेष्वपि याचितः सं-

स्तमात्मवन्तं

प्रजहत्यनर्थाः ॥ १२३ ॥

“A thinking person automatically gets rid of miseries who partakes of whatever is left after distributing the food among his dependents, who works more and sleeps less, and who gives away a part of his wealth to the needy who is not even his friend. (123)

चिकीर्षितं विप्रकृतं च यस्य

नान्ये जनाः कर्म जानन्ति किञ्चित्।

मन्त्रे गुप्ते सम्यगनुष्ठिते च

नाल्पोऽप्यस्य च्यवते कश्चिदर्थः ॥ १२४ ॥

“Such a person is unharmed and his goals are never destroyed who keeps to himself, and acts on his own volition and in his own interest; others never know even if he acts against their wishes. (124)

यः सर्वभूतप्रशमे निविष्टः

सत्यो मृदुर्मानकृच्छुद्धभावः।

अतीव स ज्ञायते ज्ञातिमध्ये

महामणिर्जात्य इव प्रसन्नः ॥ १२५ ॥

“One ought to be ever ready to be at peace and conciliatory with others. One should be truthful, gentle and

respectful towards others. Let one's thoughts be pure. A person with these attributes shines like a glistening, highly valuable gem from a reputed mine among his class. (125)

य आत्मनापत्रपते भृशं नरः
 स सर्वलोकस्य गुरुर्भवत्युत ।
 अनन्ततेजाः सुमनाः समाहितः
 स तेजसा सूर्य इवावभासते ॥ १२६ ॥

“He is considered superior to others who is coy and does not show off. He radiates like the Sun because of his limitless brilliance, purity of heart and a composed mind. (126)

वने जाताः शापदग्धस्य राज्ञः
 पाण्डोः पुत्राः पञ्च पञ्चेन्द्रकल्पाः ।
 त्वयैव बाला वर्धिताः शिक्षिताश्च
 तवादेशं पालयन्त्याम्बिकेय ॥ १२७ ॥

“Ambikānandana! All the five sons of the accursed king *Pāṇḍava* who were born in the forest, are brave like five Indras. You brought them up when young. You arranged for their education. They have always been obedient to you. (127)

प्रदायैषामुचितं तात राज्यं
 सुखी पुत्रैः सहितो मोदमानः ।
 न देवानां नापि च मानुषाणां
 भविष्यसि त्वं तर्कणीयो नरेन्द्र ॥ १२८ ॥

“Brother! Give them their just share of the kingdom. You too would live happy along with your sons. Narendra, in case you act on this suggestion, neither the *Devatās* nor the humans would have a cause to criticize you. (128)”

Thus, in the Mahābhārata Udyogaparvaṇi-Prajāgaraparvaṇi, the dialogue between Vidura and Dhṛtarāṣṭra, end of the thirty-three chapter entitled “Vidura-Nīti”